

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,
Received up to 20th December 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU.								
Monthly.				1893.		1893.		
1	Bhārat Pratāp ...	Moradabad ...	Partāp Nishun ...	For	Oct. ...	18th	Dec. ...	550 copies.
2	Kāyasth Samāchār ...	Allahabad ...	Awadh Bihārī Lal M.A.	"	Dec. ...	17th	" ...	237 "
Bi-monthly.								
3	Jubilee Paper ...	Lucknow ...	Yāqub Khān ...	16th	Dec. ...	18th	Dec. ...	300 copies.
4	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggū Khān ...	15th	" ...	16th	" ...	200 "
5	Kāyasth Conference Samāchār	Muttra ...	Bābū Braj Lal ...	16th	" ...	20th	"
Tri-monthly.								
6	Akhbār-i-Imāmiya ...	Lucknow ...	Saiyid Khid Ali ...	5th	Dec. ...	16th*	Dec. ...	375 copies.
7	Hāmid-ul-Akhbār ...	Moradabad ...	Ilāhī Bahksh ...	15th	" ...	"	" ...	225 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).								
Weekly.				1893.		1893.		
8	Agra Akhbār ...	Agra ...	Tajammul Husain ...	14th	Dec. ...	17th	Dec. ...	230 copies.
9	Agra Punch ...	Do. ...	Ahīd-ul-dīn Beg ...	16th	" ...	18th	" ...	185 "
10	Akhbār-i-Klam ...	Meerut ...	Muqarrab Hussain Khān.	12th	" ...	15th	" ...	65 "
11	Akhbār-i-Islām ...	Agra ...	Abdul Majīd Khān...	15th	" ...	17th	" ...	526 "
12	Alwaqt ...	Gorakhpur ...	Muhammad Sa'īd ...	13th	" ...	16th	" ...	660 "
13	Anīs-i-Hind ...	Meerut ...	Kishun Sarūp ...	16th	" ...	17th	" ...	625 "
14	Anjuman-i-Hind ...	Lucknow ...	Bishun Lāl ...	"	" ...	20th	" ...	128 "
15	Azād... ..	Ditto ...	Sajjād Husain ...	15th	" ...	18th	" ...	200 "
16	Cawnpore Gazette ...	Cawnpore ...	Harnām Singh ...	"	" ...	17th	" ...	550 "
17	Colonel ...	Moradabad ...	Banwāri Lāl ...	8th	" ...	15th	" ...	400 "
18	Dabdaba-i-Qaisari ...	Bareilly ...	Thākūr Prasād ...	16th	" ...	18th	" ...	250 "
19	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain ...	18th	" ...	20th	" ...	446 "
20	Fitnah ...	Gorakhpur ...	Nizām Ahmad ...	16th	" ...	"	" ...	500 "
21	Hindustānī ...	Lucknow ...	Gangā Prasād Varmā ...	13th	" ...	16th	" ...	300 "
22	Jām-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	3rd	" ...	17th	" ...	250 "
23	Kārnāmāh ...	Lucknow ...	Muhammad Yāqūb...	10th	" ...	15th	" ...	275 "
24	Kāyasth Conference Gazette...	Ditto ...	Dīpnārāyan Varmā...	8th & 15th	" ...	15th & 20th	" ...	500 "
25	Matla-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	16th	" ...	20th	" ...	45 "
26	Mehr-i-Nimroz ...	Bijnor ...	Karīm-ullah ...	14th	" ...	17th	" ...	435 "
27	Najm-ul-Akhbār ...	Etāwah ...	Rūh-ullah Khān ...	15th	" ...	16th	" ...	223 "
28	Nasīm-i-Agra ...	Agra ...	Jamnā Dās Biswās...	"	" ...	17th	" ...	450 "
29	Nasīm-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	30th Nov. & 8th Dec.	" ...	15th	" ...	117 "
30	Nasīm-i-Hind ...	Agra ...	Muhammad Ali ...	16th	Dec. ...	20th	" ...	40 "
31	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	2nd	" ...	14th	" ...	163 "
32	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	23rd	Nov. ...	20th	" ...	350 "
33	Police News ...	Meerut ...	Habīb Ahmad ...	8th	Dec. ...	16th	" ...	500 "
34	Rafī-ul-Akhbār ...	Benares ...	Ghulām Husain ...	18th	" ...	20th	" ...	400 "
35	Rahbar ...	Moradabad ...	Partāp Kishun ...	8th & 16th	" ...	14th & 20th	" ...	375 "
36	Riās-ul-Akhbār ...	Gorakhpur ...	Nizām Ahmad ...	16th	" ...	20th	" ...	350 "
37	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	3rd	" ...	17th	" ...	250 "
38	Sitāra-i-Hind ...	Ditto ...	Banwāri Lāl ...	12th	" ...	"	" ...	150 "
39	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	13th	" ...	16th	" ...	410 "
Daily.								
40	Oudh Akhbār ...	Lucknow ...	Shiva Prasād ...	14th to 20th Dec. ...		14th to 20th Dec. ...		503 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
41	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	12th & 15th Dec. ...		14th & 17th Dec. ...		441 copies (including 281 copies taken by Government).
HINDI.								
Monthly.								
42	Bhatt Bhāskar ...	Cawnpore ...	Shankar Dayāl ...	For	Dec. ...	15th	Dec. ...	"
43	Hindi Pradip ...	Allahabad ...	Bālkrishn Bhatt ...	"	July & Aug. ...	18th	" ...	300 copies.
Bi-monthly.								
44	Vigya Brindāban ...	Brindāban (Muttra.)	Pandit Nannhe Lāl,	27th Oct. & 10th & 25th Nov.		17th	Dec. ...	250 copies.
Weekly.								
45	Almora Akhbār ...	Almora ...	Sadā Nand ...	11th	Dec. ...	14th	Dec. ...	104 copies.
46	Bhārat Jīvan ...	Benares ...	Rām Krishna Varmā ...	"	" ...	"	" ...	1,500 "
47	Khichri Samāchār ...	Mirzapur ...	Mādho Prasād ...	2nd & 9th	" ...	15th	" ...	300 "
48	Nāgarī Nīrad ...	Ditto ...	Kāshi Prasād ...	14th	" ...	18th	" ...	400 "
49	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	7th & 14th	" ...	16th	" ...	500 "
50	Sajjan Kīrti Sudhākar ...	Udaipur ...	Ashyāchālāk Dān ...	11th	" ...	15th	" ...	65 "
Daily.								
51	Hindustān ...	Kāśīkānkar (Partābgarh).	Devi Dayāl Shukla...	13th to 19th Dec. ...		14th to 20th Dec. ...		500 copies.
HINDI-URDU.								
Weekly.								
52	Kāshi Patrikā ...	Benares ...	Lakshmi Shankar Misra, M.A.	15th	Dec. ...	19th	Dec. ...	450 copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(continued).			1893.	1893.	
	<i>Bi-weekly.</i>					
53	Jaipur Gazette ... MARÁTHI. <i>Weekly.</i>	Jaipur ...	Mahávir Prasád. ...	25th & 29th Nov. ...	17th & 18th Dec. ...	100 copies.
54	Sabodh Sindhu ... MARÁTHI-ENGLISH. <i>Weekly.</i>	Khándwá ...	Lakahman Anant Prayági.	13th Dec. ...	17th Dec. ...	350 copies.
55	Nyáya Sudhá ... GORKHÁ. <i>Weekly.</i>	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	11th Dec. ...	15th Dec. ...	375 copies.
56	Bhárat Jíwan ...	Benares ...	Rám Krishna Varmá	15th Dec. ...	16th Dec. ...	500 copies.

I.—POLITICAL AND FOREIGN.

Hindustani
December 13th,
1893.

Increase in the subsidy of the Amir
of Kabul.

1. The *Hindustani* (Lucknow), of the 13th December, advertizing to the increase of six lakhs in the annual subsidy paid to the Amir of Kabul, observes that among all the pleas that have been urged in justification of the additional allowance, the most foolish is that put forward by the *Pioneer*.

It says that when the subsidy of 12 lakhs a year was granted to the Amir, the exchange value of the rupee was 1s. 8d., and that as the exchange had (considerably) fallen since then, he suffered a loss (and the additional grant was the compensation due to him). Excellent! Hitherto only the Europeans who had to remit money home have had to lament over their exchange losses, but it would now appear that the necessities of Europeans have affected (overtaken) the Amir also. The fact of the matter is that those that are powerful can well (claim for and) obtain the exchange compensation. The English Civilians are the rulers, and the Amir a powerful subsidy-holder; hence the item of the exchange (allowance) is "upon our head and eyes" (must necessarily be assented to). The *Subodh Sindhu* (Khandwa), of the 13th December, observes that the increased grant of allowance made to the Amir will only lead the Afghans to think that the British Government is not a match for Russia, and that hence its object in making additional monetary grants is to induce their Amir to fight the Russians for its sake. Again, there is no guarantee that the successor of Abdur Rahman will be loyal to the British Government.

2. The same paper referring to the remarks made by Sir George Chesney, on the occasion of the discussion of the last Indian Budget in the House of Commons, questioning the capacity of Mr. Dadabai Naoroji as a representative of the Indian people, observes that the most

Messrs. Dadabhai Naoroji and Hume.

enthusiastic reception which the latter gentleman has just received at Bombay gives a most stunning lie to the audacious and presumptuous assertions of the former. The Hon'ble Mr. Schwann retorted then and there that when Sir George Chesney left India nobody bade him farewell, whereas when Mr. Naoroji would return to that country, he would receive such ovations as Sir George Chesney could never dream of. The words of Mr. Schwann have proved literally true. Who could have thought that five lakhs of men would assemble at the Apollo Bunder to receive Mr. Naoroji on his landing at Bombay; that one thousand carriages would collect at the place; that shops would be illuminated and houses decked up; that the factories would be closed in his honor and the workmen make demonstrations of joy; that when approaching his house the people would lift him up on their shoulders; that the Brahmans of the temples would come out with the Parsi priests and shower rice and flowers on him; and that even the Marwaris and Sethias, who do not know the English language, would give expression to their joy at his advent? The Bombayites have no doubt done their duty in according a suitable reception to Mr. Naoroji, and the Indian people owe their thanks to them. Mr. Naoroji is dear to the whole Indian nation, he having done great services to it. He has devoted himself heart and soul to the service of the country for the last 40 years. When he sought membership of Parliament, he did not do so because he desired to add "M. P." after his name, but because he fervently wished to dedicate himself, as it were, to the cause of his country, and God gave him success. Those who know him, and the services he has rendered to the country, love him from the bottom of their hearts, and are ready to do for him all they can. Even the Government is willing to honor him, though the *Pioneer* (in India) and its editor's father, Sir George Chesney in Parliament, might make faces at, and maliciously behave towards him. Before Mr. Naoroji set out from England, the incoming Viceroy, Lord Elgin, paid the Hon'ble gentleman a visit at his own place and conversed with him for a considerable time. His Excellency the Governor of Bombay also has written him a letter congratulating him on the enthusiastic reception he has received at Bombay. True it is that sometimes the folly of the Anglo-Indians proves beneficial to the Indians. The National Congress would perhaps have not been so successful had not abuses been showered, and endeavours made to bring dis-

credit, on it. Similarly the more the Congress leaders are vilified by the Anglo-Indians the greater becomes the love, esteem and enthusiasm of the people for them. Just think what hard names Mr. Hume has been called, because—a wise man, a well-wisher of the Government and desirous of the permanency of the British Government in India, as he is—he has assisted the Indians in their lawful aspiration to obtaining a hand in the administration of their country. This great man who in espousing the cause of the Indians has sacrificed all his wealth, time and health, has brought on him the hatred of the Anglo-Indians, and the result of this (undeserved) hatred is that he has become so very dear to the people that the very pronouncement of his name fills millions of (Indian) hearts with enthusiasm. True, the Indians have not been ready enough to supply money for the wants of the Congress, but that does not (necessarily) imply that the zeal of the Indians in the Congress is waning, or that they have ceased to pay heed to the words of Mr. Hume. The writer then calls upon the Indians to muster strong, with their monetary contributions, at the Lahore Congress from all parts of the country to do honor to Messrs. Dadabhai Naoroji and Hume—the latter of whom might not be able to visit India any more owing to his age and weakness—and thereby convince the world that the Congress is in no way losing its force or vitality.

3. The same paper says that Sir William Wedderburn has placed the people of India under a deep debt of gratitude by asking questions after questions in Parliament regarding the Indian affairs, and thereby striking fear in the minds of the authorities here that their doings

Sir William Wedderburn and his interpellations in Parliament regarding certain matters in the North-Western Provinces.

are watched and explanations will be called for from them if they practised any oppression. He has recently drawn attention to the circular which the North-Western Provinces Government has lately issued recommending the infliction of severer punishments, &c.; the remarks made by the Sessions Judge, Gházipur, as to the objectionable terms used regarding the cow-protection societies by Mr. Bird, the District Magistrate, in trying one Hanuman Tiwari and other accused; and the (departmental?) punishment of certain Hindu officers for having given subscriptions to the Gaurakshini Sabhás. The Secretary of State has called for reports regarding all these matters. This is as satisfactory as it should be, and shows what influence the Congress party has acquired in Parliament. If the sympathising Englishmen at home were supplied with true information of all occurrences in India, much of the high-handed proceedings of the (English) Magistrates would disappear.

4. The same paper thanks Lord Brassey for his stating in his Calcutta speech that on his return home he would endeavour to bring about reduction in the "Home Charges" which India pays to England, and that he would be glad indeed if the Opium Commission served to direct the attention of the British public to that question.

Lord Brassey on the "Home Charges."

5. The *Aligarh Institute Gazette*, of the 15th December, stating that an Anti-Congress meeting was held by the Musalmáns at Ludhiana on the 10th idem, rejoices to find that about 1,600 Musalmáns who had assembled on the occasion unanimously expressed their opposition to the Congress

An Anti-Congress meeting of Musalmáns at Ludhiana.

ALIGARH INSTITUTE
GAZETTE.
December 15th,
1893.

movement.

6. The joint number of the *Khichri Samáchr* (Mirzapur), for the 2nd and 9th December, stating that a "magic performance" was (lately) held at the Town Hall, Mirzapur, regrets to say that the building is not allowed for the use of a Congress meeting.

The Town Hall at Mirzapur not allowed for the use of a Congress meeting.

KHICHERI SAMÁCHR
December 2nd and
9th, 1893.

- 7 The *Hamid-ul-Akhhár* (Moradabad), of the 12th December, complains that the members of the State Council in Kashmir are not on good terms with one another, and that the expenditure very much exceeds the income. All the money that was hoarded in the state fort has already been expended away, and now it is proposed to sell off the personal jewellery of the Mahárája and

Affairs in the Kashmir state.

HÁMID-UL-AKHHÁR,
December 12th, 1893.

appropriate its proceeds to the uses of the state. The report, under preparation, for 1893-94 shows the income to be 65 lakhs and the expenditure 94 lakhs. The greater portion of this extravagant expenditure is shown under the heads of the Military and the Public Works Departments. A very large sum of money is annually expended on the (construction and) repairs of the Gilgit road, &c., under the supervision of European Engineers. In the time of the Mahārāja Ranbir Singh not one Englishman was to be seen in the state, whereas now the head of every department is a European, who draws a high salary. The Government ought to have pity on the state and relieve it of unjustifiable burdens (restoring thereby its financial equilibrium). A correspondent of the paper says that the State Council is divided into two parties, one of which is led by the Mahārāja and the other by Rāja Amar Singh. Again, Sardar Muhammad Hayāt Khān, C.S.I., a member of the Council, has destroyed the amity and good-will which hitherto existed between the Hindus and the Musalmāns in Kashmir. The Council was appointed for five years, and this period will expire in a week or so. The Mahārāja has already reported for its abolition to the Government of India, but no reply has come yet. All the difficulties and mismanagement, the writer thinks, would disappear if the Government of India now allowed the Mahārāja to manage his state in his own way.

RAHBAR.
December 16th, 1893.

8. A correspondent of the *Rahbar* (Moradabad), of the 16th December, states that, happening to visit Patiala, he learnt that the condition of that state was very unsatisfactory. The treasury is empty, its contents having been "dedicated to" horse-races. The state servants have not been paid

Patiala affairs.

their salaries for some months past. A pamphlet has been published in strong denunciation of the officers, but the name of the publisher is not made known yet. English merchants and Englishmen (in general) are held in great esteem at Patiala at present; they are to be found in (almost) every house.

9. The same paper states that it has received several letters complaining against the administration of the Nalagarh (Hindur) state, Panjāb, under the Minister Hari Singh, who is an illiterate man. The coffers of the state are said to have been emptied and the salaries of the employes

Alleged maladministration of the Nalagarh (Hindur) state, Panjāb.

to be paid with the daily receipts from stamps and fines. The Minister himself has become a moneyed man and filled the state with men of his own class. A lot of petitions of complaint have reached the Deputy Commissioner, Simla, and the Government, the editor thinks, would do well to direct that officer to look into the affairs of the state.

JĀM-I-JAMSHED.
December 3rd, 1893.

10. The *Jām-i-Jamshed* (Moradabad), of the 3rd December, received on the 17th idem, states that when the widows of the late

The widows of the late Nawāb Safdar Ali Khān of Rāmpur.

Nawāb Safdar Ali Khān of Rāmpur are living under the protection and guardianship of the Nawāb's own mother at Moradabad, the writer does not understand why some local newspapers should have been suggesting that they might be placed under the protection of any other person, or sent back to Rāmpur. Is it desirable that the unhappy widows should again be placed in the custody of the Regency Council of the state?

II.—ADMINISTRATION.

BHĀRAT JIWAN.
December 11th, 1893.

11. The *Bhārat Jīwan* (Benares), of the 11th December, advertizing to the speech of the Viceroy at Agra, says that His Excellency stated that the Government would take serious notice of the conduct of an officer who showed partiality (to any community), or deliberately

Lord Lansdowne's speech at Agra.

acted in such a way as to cause a riot among the people. But no notice whatever was taken of Mr. Dupernex's misbehaviour, who was the sole cause of sowing dissensions between the Hindus and the Musalmāns at Azamgarh, allowing the latter to sacrifice cows in many new places where they had not been slaughtered before, even in the time of the Muhammadan rulers. Far from being rebuked or reprimanded, he was praised by the Local Government for the manner in which he

had acted? A Government ought not certainly to support its *erring* subordinates in this way. A Government that, caring only for the prestige of its officers, and lost in the grandeur of its dignity, utterly disregards the comforts, feelings and views of its people, cannot endure for ever (long). His Excellency admitted that the cow was greatly revered by the Hindus, and that it was not proper to kill her before them, but he took no steps whatever to prohibit this. His Excellency ought to issue an order directing that any person who killed a cow in the objectionable way should be severely punished.

12. The *Rahbar* (Moradabad), of the 16th December, states that Munshi Nawal Kishore of Lucknow refused to take part in the proceedings of the late *Bhārat Dharm Mahāmandal* (held at Delhi), because Sir Charles Crosthwaite, the Lieutenant-Governor of his province, has been displeased with the *religious associations* of the Hindus. Should Sir Charles, or his successor, happen to become displeased with the *Hindu religion* itself, the Munshi would, the editor trusts, renounce his religion also! But has Sir Charles been dealing with the Hindus in such a way that in order to retain his good graces a Hindu is obliged to keep himself aloof from his religious associations? This is a matter of grave importance. Is it expedient that the Hindus should (be made to) lose their confidence in, and love for, the Government?

RAHBAR.
December 16th, 1893.

13. The *Hindustāni* (Lucknow), of the 13th December, referring to the recent circular issued by the Government of India to the Local Governments (and Administrations), to the effect that whenever any riot took place in their provinces in future, and the military were called out, the latter should avoid firing on the rioters as long as possible, but when they were obliged to do so, they should, after the mob has been warned, fire *ball* and not *blank* cartridges. This is an extremely dangerous circular: for hitherto riots used to be suppressed with the loss of "two or four" lives only, by the use of blank cartridges; whereas now many more lives will be destroyed, and that will serve no purpose, the rioters becoming still more excited when ball cartridges are used. The *Āzād* (Lucknow), of the 15th December, approves of the circular.

HINDUSTĀNI.
December 13th, 1893.

14. The *Bhārat Pratiṭh* (Moradabad), for October, received on the 18th December, quoting from the Hindu Shāstras and other books in proof of the usefulness and the sacredness of the cow in the eyes of the Hindu nation, observes that her protection has been enjoined upon the Hindus by their religion from time immemorial. In founding the Gaurakshini Sabhās the Hindus had therefore no other object but to protect the cows, and never meant to do injury to the men of any denomination, or to raise a rebellion against the Government. Supporting cows cannot (in any fairness) be stigmatised as acting in opposition to the Government. In the offices and meetings of the Gaurakshini Sabhās you would find only subscription-registers and discourses, and not powder, shots and guns with which one could prepare for a rebellion. But unfortunately the authorities have happened to conceive a bad notion against the Gaurakshini Sabhās this year. Some of the able Musalmān rulers in this country understood the full depth of the reverence in which the Hindus hold the cow. Even in the most thickly-inhabited parts of the Muhammadan population the cow was not permitted to be *openly* slaughtered under the Muhammadan rule. The Emperor Akbār, who understood well the economic utility of the cow and her importance in the Hindu eyes, had issued an edict prohibiting her slaughter throughout India. A similar firman was later on issued by the Emperor Shāh Alam. What a great pity it is that while the Muhammadan rulers, whom English historians have not hesitated to describe as *tyrannical* and *cruel*, did so much for the protection of the cow out of regard for the religious feelings of the Hindus, the *civilized* British Government should have thought fit to punish Hindus for being members of the *cow protection* societies or giving subscriptions to them. *O tempora! O mores!* In the olden times the Hindu Mahārājas used to punish Hindus for *not observing* the injunctions of their religion, while at the present time the latter get themselves into hot water for *observing* them! India is the land of the Hindus, and the Govern-

BHĀRAT PRATIṬH.
December 18th, 1893.

Hindu religious associations and Sir Charles Crosthwaite.

The Government of India's circular recommending the use of ball cartridges in future riots.

The cow question.

ment ought not to allow an *animal* whom the former so much revere to be slaughtered *before their very eyes*. The officers do ill to forget all this, and unjustly grind the already crushed Hindus. It is no doubt easy to trample upon a down-trodden people, and the Hindus will quietly endure what oppressions might be exercised upon them. But why should the British Government do this? It is the *first* duty of the rulers of a country, be their own faith what it may, to protect the religion of the subject people.

NÁGARI NÍTRAD.
December 14th, 1893.

A proposed grand conference of all the Gaurakshini Sabhás to reform their procedure.

15. The *Nágari Nítrad* (Mirzapur), of the 14th December, stating that the promoters of the Gaurakshini Sabhás have by their disagreements among themselves done much harm to the cause they have espoused, and that their preachers have, by their misguided zeal, caused more cows to be slaughtered than they would otherwise have been, observes that it is high time for those who take real interest in the protection of the cow to be reunited and jointly work for the common cause. They should convene a grand conference of all the Gaurakshini Sabhás to reform the evils which have crept in them. If they let these Sabhás work separately, for some time longer, on their own lines, their cause will become quite hopeless. All the executive officers, and especially the Lieutenant-Governor of these Provinces, are dead against their movement, attributing the late riots to the cow-protection propaganda; so that if prompt measures are not taken to reform the procedure of the Gaurakshini Sabhás, there will be an end of them.

AKHBÁR-I-ÁLAM.
December 12th, 1893.

A cartoon of the cow sold at the late Garhmuktesar Fair, district Meerut.

16. The *Akhbár-i-Álam* (Meerut), of the 12th December, states that a short while ago the *Bhārat Dharm Mahāmandal* (a Hindu religious association) had a picture of the cow printed at the *Gulzar Press*, Meerut. The body of the cow is depicted with the pictures of the various (Hindu) gods, and a pig-faced man is made to stand before her with a drawn sword, whom another man prohibits to kill her. Under the cow's feet is written a certain verse of the Qoran in the *Nágari* character, and on her top some Hindi verses in complaint of butchers and *Yavans* (used for Greeks, Musalmáns, and foreigners in general). Copies of this picture are said to have been sold at the Hindu Fair at Garhmuktesar, district Meerut. The District Magistrate also happened to see a copy, and has been making inquiries about it. The proprietor of the press concerned has admitted the picture to have been printed in his press, and some men have explained to the Magistrate that by butchers and *yavans Musalmáns* were meant. The matter is still under investigation. It is a pity, the editor observes, that the Indians should at present be doing things to wound the religious feelings of one another. They ought to cultivate amity and friendship among them, so as not to disturb the peace, which the British Government is so very anxious to preserve.

HINDUSTÁNÍ.
December 13th, 1893.

Mr. Harrison, a civilian in the Panjáb, dismissed for having the beard of a zamindár plucked in open court.

17. The *Hindustáni* (Lucknow), of the 13th December, in commenting upon the dismissal of Mr. Harrison, a civilian of four or five years' standing in the Panjáb, for his having the beard of a zamindár plucked, observes that this ought to give courage to the people to take their grievance to the higher authorities whenever high-handedness is practised on them. The *Tribune* of Lahore deserves thanks for giving publicity to the occurrence; and the Lieutenant-Governor of the Panjáb, recommending Mr. Harrison's name to be struck off the Civil Service list, the Secretary of State for India sanctioned the dismissal of the *violent* officer. The Lahore English Journal (*Civil and Military Gazette*) remarks that the affair was small and the punishment inflicted on the offending officer is heavy. Certainly so. To have the beard of a gentleman plucked in open court *might be* a trifling matter in a civilized country like England, but in India there could be no greater indignity heaped on a man. The punishment has been well deserved, and those who act in such a high-handed way should be similarly punished.

HINDUSTÁNÍ,
December 13th, 1893.

Collection of money for His Honor's reception in Sitapur.

18. The same paper referring to the complaint it made regarding the collection of subscription for His Honor's reception in Sitapur (*vide* paragraph 5, page 633 of "Selections from Vernacular Newspapers," 1893), states that it has received a letter from 18 talukdárs of

that district contradicting the complaint. In the first place, they say that the meeting, at which the question of raising the said subscription was moved, was not of the District Board, but of the Khairabad (fair) committee. Granting that it was so, it does not demolish the complaint, inasmuch as any improper thing done by the Khairabad committee, *with the help of the authorities*, would, to all intents and purposes, be the same as that done by the District Board itself. But if the meeting in question was not that of the District Board, why was the first resolution to the effect that arrangements for His Honor's reception should be entrusted to the Khairabad fair (committee)? Secondly, the talukdars deny that the tahsildars were appointed secretaries to collect the reception money. If so, in what capacity did the tahsildars then realize it; by cutting it from the money brought for the revenue payment? Again, they assert that it was not resolved that the money raised should be expended in fireworks and illuminations. Very good; but why were contracts given (for them) at Lucknow? They also assert that the subscriptions have not been collected under compulsion. But *their* denial would not do. It is the voiceless poor people who have been *compelled* to subscribe (to the reception fund) against their will. A Khairabad correspondent of the *Riaz-ul-Akhbar*, Gorakhpur (*vide* para. 6, page 534 of "Selections from Vernacular Newspapers," 1893), has confirmed all that has been said in the columns of the *Hindustani* regarding the subscription raised for His Honor's reception. Useless contradictions such as made by the talukdars above cannot help Colonel Grigg in his present embarrassments. He must give up his tyrannical proceedings (before he can expect to enjoy any peace of mind). He should think that his happiness and peace of mind lie in the good-will of the people, and ought not to make nothing of their dissatisfaction. The *Hamid-ul-Akhbar* regrets to notice that money should forcibly be raised for His Honor's reception in Sitapur, and expresses hope that His Honor will not accept a reception (got up) by unlawful means.

19. The *Nagari Nirad* (Mirzapur), of the 14th December, expresses astonishment that while the Calcutta Municipal Board has sanctioned only Rs. 500 for the reception of the incoming Viceroy, Lord Elgin, Rs. 26,000 should be raised for the reception of His Honor the Lieutenant-

NAGARI NIRAD.
December 14th, 1893

The same.

Governor of these Provinces in Sitapur.

20. A correspondent of the *Riaz-ul-Akhbar* (Gorakhpur), of the 16th December, referring to the complaints against Colonel Grigg, Deputy Commissioner, Sitapur, published in that paper of the 1st idem (*vide* paragraph 6, page 534 of "Selections from Vernacular Newspapers," 1893),

RIAZ-UL-AKHBAR.
December 16th, 1893

Affairs in Sitapur.

states that it is not true that a tax is levied on the birth of children in Sitapur, though it is a fact that some chaukidars extort money from pliant persons on such occasions. Money for the entertainment of His Honor (during his present tour) has not been raised at the rate of Re. 1 per cent. on the revenue from the *sadar* (head-quarters) tahsil *alone*, but from *all* the tahsils, additional subscription for the purpose being of course levied from all the zamindars of the *sadar* tahsil and the "certificated" (titled?) talukdars of other tahsils. The writer further states that the people of Khairabad are subjected to great inconveniences and much extortion when they require to repair even an *inner* part of their house. They have to spend four annas in making a formal application for obtaining permission of the Municipal Board for the purpose, and then to wait long before their house is inspected and permission given; inspection being made only when a large number of such applications have accumulated. Most of the applications are rejected, and in case of those granted, the Sanitary Inspector who brings the permission to the applicant must be gratified. The Chairman of the Municipal Board ought to see that the people are not put to unnecessary inconvenience or trouble in such petty matters.

21. The *Hindustani* (Lucknow), of the 13th December, in commenting upon the interpellations made by the elected members, and the answers given by the Government Secretaries, at the recent meeting of the North-Western Provinces Legislative Council, observes that an examination of

HINDUSTANI.
December 13th, 1893

The interpellations and answers made at the recent meeting of the North-Western Provinces Legislative Council.

the questions put shows that the insinuation made by His Honor, in his opening speech, that they were not framed in good taste or spirit, was not justified. The reply made regarding the 21 higher appointments opened to the Provincial Service, makes the Indians wait for some years longer before they can obtain them. Hitherto the District Judgeship of Rae Bareilly was held by the natives, but this post has also now been taken away from them, and they are told that the recommendations of the Civil Service Commission would be given effect to when the claims of 13 civilians, who have not yet been provided with higher posts, have been first satisfied. Mr. La Touche's reply that English officers had difficulty "in preventing subordinate officials from preying on the people," in the matter of their camp supplies, was not founded on fact. It is true that tahsildars or their subordinates do (generally) commit oppressions on the people, without the knowledge of the officers, in supplying provisions to the latter. But the editor has heard from hundreds of places that the *sahib* (English officer) on tour requires one seer of milk and ten seers are called for, while payment is made for one seer only; similarly he requires two eggs in the morning and all the eggs of the village are collected. Very many (tahsil) chaprasis (peons) receive a thrashing, and tahsildars incur displeasure of the *sahib* (for their least remissness in meeting the full demands made). Babu Charu Chandra's question, as to the small presents made by native gentlemen to the chaprasis of English officers when the former call on the latter at their houses, was quite uncalled for. The second question of the Babu asking for a statement showing the income and expenditure of the various fairs held in these provinces during the last twelve years was very important, and the statement when presented will show how *extravagantly* the surplus money, after deducting the proper expenditure of the fairs, has been expended. In conclusion, the editor is glad to say that the replies made by the Government were, on the whole, satisfactory, and had not His Honor given vent to his angry feelings with reference to Babu Charu Chandra's questions, he (the editor) could have congratulated the Council on its first happy proceedings under the new rules. The *Oudh Akhbār* (Lucknow), of the 18th December, highly praising the opening speech of His Honor, says that he gave a very valuable advice to the members of his Council as to how they should frame their questions to be put to the Government in future.

OUDE PUNCH.
November 23,
1898.

22. An "opium-eater's wife," in the *Oudh Punch* (Lucknow), of the 23rd November (received on the 20th December), referring to the praises of the alleged benefits of the use of the "China Lady, *alias* opium," which some doctors and other men have sung before the Opium Commission,

Laments of the (imaginary) wife of
an opium-eater.

says that she has never, in her life, heard of anything in the (habitual) use of opium worth praising, and that had these doctors and others been the wives of opium-eaters and then applauded the use of the drug, she could have understood them. She knows what opium-eating means. Her own husband is addicted to it. God had given him a handsome heritage, but he has expended it away in opium. She has not now left "a ring of even glass beads" on her finger; but her husband cares not a bit for what he has done. He is at all times under the influence of opium. He only cares for the dose of opium, the cuts of the sugarcane and the cream (for relish). So long as he secures these, he does not mind even if his family and children literally starve. He does do nothing, nothing whatever. He spends away his whole time in preparing his cup of tea and sugarcane cuts, and in smoking his tobacco pipe. He keeps sleeping till nine o'clock in the morning. Even when he awakes, he does not leave his bed without dozing several times and striking his head against the rails of the bedstead. He fears to do any household work "as a cow would a butcher." As regards the means of their living, she and her two daughters have to keep plying at their needlework the whole day long and till twelve o'clock in the night, before they are able to get a half meal of some coarse food once a day. Her both daughters have now grown to the marriageable age, but her husband is utterly thoughtless of this. Their miserable hut is already under mortgage. A wall of this hut came down during the last rains, and the house now being exposed to the public view, she has to protect her privacy by putting up a cloth screen. From all this one can easily imagine how her other household affairs fare. (She sees no end of her miseries, and her only prayer now is that God may, in His mercy, (soon) take her off from the world with her honor safe.

23. The *Alwaqt* (Gorakhpur), of the 13th December, states that those who are in favour of the retention of the opium traffic are endeavouring to show to the Commission that the use of the drug is not injurious. The editor also is

The opium question.

one of the supporters of the opium traffic, not because it is not injurious, but because its stoppage would cause extreme hardship and pain to those who are addicted to it. Again, the stoppage of opium will increase the trade in liquor, and the loss of the revenue derived from the drug might lead to a fresh taxation, which could not but be an unmixed evil. The *Práyag Samákhár* (Allahabad), of the 14th December, says that it is a well-established fact that opium, except when used as a medicine, is injurious, and that therefore there was no necessity whatever for appointing a Commission to enquire into its effects. The *Hamid-ul-Akhbár* (Moradabad), of the 12th December, observes that the Indians ought to take steps to convince the Opium Commission that to stop the poppy cultivation would be to free India from a great calamity and evil. To give one an impressive idea of the evil effects of the injurious drug he had better be shown into a chandu house where the smokers lay their heads on shoes instead of pillows. A poet has well said: "The wise do not smoke it (chandu), but those who are the slaves of the devil."

ALWAQT.
December 13th, 1892.

24. The *Hindustáni* (Lucknow), of the 13th December, referring to the appointment of Babu Pramada Charan Banerji to the High Court Bench, states that the Babu is an honest, industrious, talented, courteous and popular officer. A native has after all been appointed to succeed Mr. Justice

Appointment of Babu Pramada Charan Banerji as a Judge of the Allahabad High Court.

Mahmud, and this must give satisfaction all round. But the editor would have been still more pleased if a native of these *very* provinces had received the post. As the Government has, however, after careful inquiry, selected a well-qualified Bengali gentleman, who has distinguished himself in the various posts he filled, the editor would not demur to express his satisfaction at the choice made. The *Práyag Samákhár* (Allahabad), of the 7th December, received on the 16th idem, and the joint number of the *Hindi Pradip* (Allahabad), for July and August, express similar views. The *Hindustán* (Kálákankar), of the 16th December, expressing its approval of the appointment, says that the presence of a native on the Allahabad High Court Bench was extremely necessary, and hopes that Babu Pramada Charan will discharge the duties of his new position in the same able and satisfactory manner as Mr. Mahmud did. The *Nágari Nírad* (Mirzapur), of the 14th December, and the *Bhárat Jívan* (Benares), of the 11th idem, are glad that a native has after all been appointed in the place of Mr. Justice Mahmud.

HINDUSTÁNÍ.
December 13th, 1892.

25. A correspondent of the *Oudh Punch* (Lucknow), of the 23rd November (received on the 20th December), says that the people of the North-Western Provinces asked the Secretary of State for India "for a mango and he has given them a tamarind," in the matter of the appointment

The same.

of a native on the Allahabad High Court Bench. The thanks of the people are no doubt due to His Lordship for his appointing an *Indian*, in preference to an Englishman, to the post (vacated by Mr. Justice Mahmud), but a *native* of these very provinces was wanted and not a Bengali. His Lordship, the writer humorously remarks, would do well, whenever he thought of obliging the Indians in future, to consult the people concerned as to the manner in which he should do it. The *Punch*, however, tells its correspondent to take even what has been done to be a boon. The *Riaz-ul-Akhbár* (Gorakhpur), of the 16th December, does not also express its unmixed satisfaction at Babu Pramada Charan's appointment.

OUDE PUNCH.
November 23rd, 1892.

26. The *Hindustán* (Kálákankar), of the 16th December, complaining that the *Bengal Government* (*sic*) has lately posted two such European civilians, in succession, to Sylhet who did not understand the language of the people, observes that to post in India a British civilian to a

Alleged appointment of civilians in Sylhet who do not understand the language of the people.

place, the vernacular of which he does not know, is the same thing as it would be to

HINDUSTÁN.
December 16th, 1892.

appoint a *barely* Hindi or Sanskrit-knowing man to rule in England or France. How is such a British civilian to administer justice to the people? The Government ought certainly to take greater care in future in the postings of the civilians so that a right man is put in the right place.

KIRNÁMAN.
December 10th,
1893.

27. The *Kárnámah* (Lucknow), of the 10th December, received on the 15th idem, observes that if a gentleman, whose monthly income is Rs. 50, is recommended for an Honorary Magistrateship, he is not given it on the ground that, his means of living not being adequate (for a gentleman), it is not expedient to invest him with magisterial powers. But the authorities do not, on the same principle, hesitate to confer the powers of an Assistant Collector on the naib tahsildárs drawing Rs. 50 a month, and thereby place big zamíndárs and malguzars under their jurisdiction. This is certainly an anomaly.

NASIM-I AGRA.
December 15th,
1893.

28. The *Nasim-i-Agra* of the 15th December, observing that the dismissal of those persons, who hold petty appointments in the Government service, proves to them something worse than a capital sentence, the effect of the latter being over in a minute or two, but that of the former lasting throughout their lives and telling on their dependents as well. They should therefore be kindly granted the right of appeal to the highest *judicial* or *revenue* authority concerned, so that they might not be the victims of the high-handedness or mistake of their immediate superiors.

SUBODH SINDHU.
December 13th,
1893.

29. The *Subodh Sindhu* (Khandwa) of the 13th December, on the authority of a Jhánsi correspondent, states that an audacious dakaiti was recently committed at the Basai (?) railway station, lying between Jhánsi and Bina (on the Indian Midland Railway), at the dwelling-house of Narain Apajee, the station master. The dakaitis, who were armed and numbered about 25, taking hold of the station master and his assistant, belaboured them severely and made off with ornaments and cash worth Rs. 500. This must have been the work of the dakait Panda, who has made himself a terror to the people of those parts of the country, and is extending his depredations day by day. It reflects great discredit on the Government and the railway authorities that a dakaiti should be committed on a railway station with such impunity.

KHICHRI SAMÁ-
CHÁR.
December 2nd and
9th, 1893.

30. The joint number of the *Khichri Samáchar* (Mirzapur), for the 2nd and 9th December, regrets to learn from the *Indian Mirror* (Calcutta), that passengers have for some time past been freely preyed upon at the railway station, Benares. There is a money-changer at the station; when a passenger goes to him for change, and hands him over a rupee, he, looking on it, cries out that it is counterfeit, and the police constables, at once appearing on the scene, apprehend the man, and the poor fellow has to bribe the police to secure his release. If this is a fact, says the editor, it reflects much disgrace on the police and the station authorities.

BHÁRAT JIWAN.
December 11th, 1893.

31. The *Bhārat Jīwan* (Benares), of the 11th December, publishes a communication (?) in which the writer, referring to the tax which the Municipal Board has proposed to levy on the Prágwáls, or the Ganges priests at Allahabad, for lodging pilgrims in their houses, observes that Allahabad not being a densely populated city, the Lodging-House Act ought not to have been extended there. The Sanitary Officers will now, under this Act, inspect the houses of the Prágwáls, and cause them a deal of unnecessary annoyance and trouble. If to avoid all this, the Prágwáls refuse to lodge pilgrims in their houses, they will suffer in their business and the pilgrims in their convenience. The Hindus as a body are quite against this taxation. The Prágwáls have submitted a memorial to the Municipal Board, and the people are anxiously looking for the result.

III.—EDUCATION.

32. A correspondent of the *Rafi-ul-Akhbār* (Benares), of the 18th December,

RAFI-UL-AKHBAR.
December 18th, 1893.

Suggested investment of the Muhammadan College at Aligarh with the powers of a university to affiliate all the private schools in India supported by Muhammadan endowments.

states that there are very many landed endowments all over this country made by Musalmán gentlemen for the purpose of giving education to the children of their co-religionists. But the trustees and managers of such endowments are mostly dishonest men and appropriate a greater portion of their proceeds to their own private uses, to the utter disregard of the objects of their donors in founding them. Sir Sayad Ahmad Khán is the proper man to take up this question and moot it at the next Educational Conference that is going to be held at Aligarh. He ought to endeavour to bring all the schools supported by the endowments in question under his control, with a view to regulate their studies and prevent the misappropriation of the endowed money by the trustees. He might draw the attention of the Government to the subject, and ask it to invest his Aligarh College with the powers of a Muhammadan University to affiliate all the schools referred to above to that institution.

33. The *Jubilee Paper* (Lucknow), of the 1st December, received on the 18th

JUBILEE PAPER.
December 1st, 1893.

Alleged severity in the realization of tuition fee and the frequent change of text-books in schools in North-Western Provinces and Oudh.

idem, complains that the tuition fee is realized with great severity in schools in the North-Western Provinces and Oudh in these days, and that a poor boy who fails to pay it on the date fixed is heavily fined. The text-books are also changed every year, which goes very hard against the poor boys. The Government ought to kindly remedy these evils.

34. The joint number of *Khichri Samáchar* (Mirzapur), for the 2nd and

*KHICHRI SAMÁ-
CHÁR.*
December 2nd and
9th, 1893.

An alleged complaint against the Second Master, Government Zila School, Mirzapur.

9th December, states that the boys of the 2nd class (Government) Zila School, Mirzapur, are said to have complained to the Headmaster that the Second Master is in the habit of passing objectionable religious remarks (in the class-room). No such complaints were ever heard in the time of Bábu Rámrúp Ghosh, the late Headmaster.

IV.—LOCAL AND MISCELLANEOUS.

35. The *Anis-i-Hind* (Meerut), of the 16th December, publishes a communica-

ANIS-I-HIND.
December 16th, 1893.

Certain suggestions to the Municipal Board, Jhánsi.

tion in which the writer, complaining of the conservancy and other arrangements in the town of Jhánsi, suggests that the Municipality ought (1) to put up a dust-bin for every 50 houses; (2) to make masonry drains for carrying off sewage; (3) to flag the lanes with stones or bricks-on-edge; and (4) to light such of the streets as are much frequented.

36. The *Rahbar* (Moradabad), of the 16th December, states that the members

RAHBAR.
December 16th, 1893.

Alleged wretched condition of the members of the Moghal Royal Family at Dehli.

of the (Moghal) Royal Family at Dehli are at present in a most wretched and pitiable condition. Some of them hold stipends of Rs. 3, some Rs. 2½ and some of only Rs. 2, a month. Her Highness the Begam of Bhopal, during her recent visit to Dehli, presented them with gifts varying from Rs. 50 to Rs. 5 apiece. The men whose ancestors were once the rulers of Dehli, nay of the whole of India, are in such a wretched plight to-day: those who pride themselves on the possession of their power and wealth ought to take a warning from this.

37. A correspondent of the same paper complains that wolves have of late

RAHBAR.
December 16th, 1893.

Wolves at Fatehgarh, district Farukhabad.

been making great depredations at Fatehgarh, district Farukhabad, freely carrying away children and lambs. The authorities have deputed two constables and some other persons to destroy the mischievous beasts.

ALLAHABAD,

KUNJ VIHARI LAL, B.A.,

The 23rd December 1893. }

Offg. Govt. Reporter on the Ver. Press of Upper India.

